Mr. *STUBS*'S
SERMON
OF
Publick Baptism,
BEFORE THE
LORD MAYOR, &c.

Fleet, Major:

Martis, *vj. Die* Decembris, 1692. *Annoq; Regis & Reginæ*, Williel-mi & Mariæ, Angl' &c. *Quarto.*

THis Court doth desire Mr. *Stubs* to Print his Sermon, Preached at *Guild-Hall-Chapel*, on *Sunday* the 20th Day of *November* last, before the Lord Mayor and Aldermen of this City.

GOODFELLOW.

Imprimatur.

Decembr. 9. 1692.

Guil. Lancaster, R. P. D. Henrico *Episc.* Lond, *a sacris Domesticis.*

OF

Publick Baptism.

A

SERMON

Preached before the

Right Honourable

THE

LORD MAYOR,

AND THE

Court of Aldermen,

AT

Guild-Hall-Chapel, Sunday, Nov. 20. 1692.

By *PHILIP STUBS*, A. M.

Fellow of *Wadham-College*, *Oxon.*

And Chaplain to the Right Reverend Father in God,

ROBERT Lord Bishop of *CHICHESTER.*

LONDON,

Printed for *Henry Bonwicke*, at the *Red Lion* in St. *Paul's* Church-Yard, MDCXCIII.

TO THE

RIGHT HONOURABLE

Sir *JOHN FLEET*, Kt.

LORD MAYOR

Of the CITY of

LONDON,

And to the

Court of Aldermen.

Right Honourable,

THE *unexpected Success this plain Discourse (by the Blessing of God) met with from a* kind *Auditory in this City, (for whose private Benefit 'twas, not long since, I must confess, but too hastily drawn up;) as it prompted me at first to offer it before the most publick Assembly therein at* Guild-

Hall-Chapel; *ſo the Hopes of its farther Uſefulneſs makes me now readily comply with Your Honour's Commands for its Publication, in order thereunto. That it may have its deſign'd Effect, in contributing (though never ſo little) to the Retrieving ſo Ancient, ſo Univerſal, ſo Religious, I may ſay, ſo neceſſary a Practice, as is the ſubject Matter of it; and, by Conſequence, to the farther Promoting of God's Glory, in the greater Good of his Church in general, and the Welfare of particular Chriſtians, is the Hearty Deſire of,*

Right Honourable,

Your moſt Humble,

Moſt Obedient Servant,

PHIL. STUBS.

A

SERMON

Before the

LORD MAYOR, &c.

St. Matth. xxviij. 19.

Go ye therefore, and teach all Nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

THE Text is a full Commiſſion, deliver'd out by our Saviour to his Apoſtles, when he had juſt finiſh'd the glorious work of our Redemption, and was now Aſcending up again unto his Father: whereby he impowers them to extend the benefits of his Paſſion by *Baptiſm*, as far as he deſign'd they ſhould reach, even to the utmoſt parts of the Earth: For as he himſelf had ſpent his whole time in *Judea*, and the Regions thereabout, amongſt the *Jews*, God's peculiar People;

People; ſo he commands them, whom he had fully inſtructed in every Particular of his Doctrine, to communicate it to the *Gentiles*.

Go ye therefore, and teach all Nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

From which Words, I may take Occaſion to ſpeak of theſe Five Heads.

I. Of the Nature of *Baptiſm* in general.

II. Of the Perſons here authoriz'd to *Baptize*.

III. Of the Perſons to be *Baptiz'd*.

IV. Of the Form of *Baptiſm*. And,

Laſtly, Of the *Time* and *Place*, when and where this *Sacrament* ought to be adminiſtred.

Of the Four firſt (there being no difference about them, either as to Principle or Practice, amongſt thoſe of our Communion) I ſhall ſay little more at preſent, than what may ſerve by way of Introduction, as it were, to the laſt Particular, which I have deſign'd for the main Subject of my enſuing Diſcourſe: Wherein I ſhall, with all the Brevity and Plainneſs I can, endeavour to demonſtrate the Unreaſonableneſs of continuing that corrupt Cuſtom crept in among us, (and which of late Years has prevail'd more eſpecially in this *City*,) of *Baptizing* Children in *Private Houſes*, contrary to the earneſt, pious Deſires and Endeavours of our Clergy, the declared

clared Senſe and Uſage of the Catholick Church all along, the expreſs Orders and Conſtitutions of that ſound Part of it, whereof we boaſt our ſelves Members, and the very Reaſon and Deſign of the Inſtitution it ſelf; to the no ſmall Diſhonour of God Almighty, in hindring the greater Promotion of his Glory, and the Edification of many Religious, well-diſpos'd Chriſtians.

But before I enter profeſſedly upon this Argument, I am to ſpeak a Word or two briefly, on the four juſt mention'd Heads. And,

I. Of the Nature of *Baptiſm* in general.

Now Baptiſm ſignifies properly an Immerſion, Dipping, or Waſhing the whole Body in Water; and was a Ceremony uſed among the *Heathens*, as well as the *Jews*, upon the Admiſſion of any new Converts to their Religion: By which Waſhing was ſignified, the Cleanſing of the Perſons, ſo baptized, from their former Pollutions; and their Reſolution of continuing Pure and Unſpotted for the future. This Ceremony, being very innocent, and very ſignificant, the *Holy Jeſus* was willing to continue it in his Church; leaving out the other of *Circumciſion*, which ſignified but the ſame thing, and was more injurious to Men's Health, and to their Modeſty.

I ſay, Baptiſm ſignifies properly an Immerſion, Dipping, or Waſhing the whole Body in Water:

And ſo it was practis'd in the Primitive Times, after the manner of *John*'s Baptiſm, who choſe the River *Jordan*, and ſuch Places, where there was much Water, for the Convenience of ſuch an Immerſion: For ſo it is expreſly ſaid of him,
S. Joh. 3. 23. That John *was baptizing in* Enon, *near to* Salim, *becauſe there was much Water there.* After this manner the Eunuch, in *Acts* 8. was baptized by S.
Acts 8. 38. *Philip*; for 'tis ſaid, *They went down both into the Water, both* Philip *and the* Eunuch, *and he baptized him.* And indeed, this Dipping all over in Water is thought by ſome, more ſignificant than any other ſort of *Baptiſm*; for hereby is denoted the Cleanſing the whole Man from Sin, the being buried with Chriſt in Baptiſm, which is ſignified by the Immerſion, or Dipping in Water; and the Riſing to a Newneſs of Life, which is ſignified by the Emerſion, or Riſing out of it again. But yet it is not ſo neceſſary, but it may be omitted in favour of the Weakneſs of the Perſon to be baptiz'd, and the Pouring or Sprinkling of Water us'd inſtead of it; as has been the Practice of theſe *Northern Countries*, in the *Baptiſm* of Children, whoſe tender Bodies cannot endure a total Immerſion; and of the firſt Ages of the Church, in favour of Sick and Bed-rid Perſons, who deſir'd to become Chriſtians. For, as God Almighty is tender of our Souls, ſo he takes care

of

of our Bodies too; and his Laws are ſo far from injuring our Healths, that they highly improve them: Upon which Account, it is not to be imagin'd, that the Ceremony of Admiſſion into the Chriſtian Religion ſhould be more difficult, than that into the Jewiſh Covenant; or that Children ſhould be oblig'd to become *Martyrs*, as ſoon as they are made *Proſelytes*.

But here it may be ſtarted, That, admitting this Waſhing, Dipping, or Sprinkling to be the Ceremony of my Admiſſion into Covenant with Chriſt, How doth it hence appear, that Chriſt thereby enters into Covenant with me? I may be waſhed indeed with Water; But how ſhall I be ſatisfied that Chriſt waſhes me with his Holy Spirit? For the ſatisfying of which Objection, I muſt proceed to the Second Thing I deſign'd to ſpeak of, *viz.*

II. The Perſons here authoriz'd to *Baptize*.

Whom, if we look back to *Ver.* 16. of this *Chapter*, we ſhall find to be the *Apoſtles*: *Then the Eleven Diſciples* (for ſo the *Apoſtles* are there call'd) *went away into* Galilee, *into a Mountain where* Jeſus *had appointed them*: Who, when he came amongſt them, ſpake unto them, ſaying, *All Power is given unto me, in Heaven, and in Earth: Go ye therefore and teach all Nations, baptizing them*, &c. As if he had ſaid, My Father St. Matt. 28. 16. —V. 18. —V. 19.

has left the Government of this World, which I have redeemed with my Blood, to me: I have power to make what Covenants I please with Mankind: I have told you, upon what Conditions I will confer Heaven and Happiness upon Men: Go ye therefore, and let them all know it: And I give you power, and none but you, to admit them into this my new Covenant by Baptism. But then, the Mercy of God, as it was willing to extend the Benefits of his Passion beyond that Age of the World, and that Generation of Men, continu'd Means for the effectual Continuance of this Power of making such Covenants to the End of the World, by authorizing the *Apostles* to delegate and depute their Power to others, in this large and plenary Commission, S. Joh. 20 21. *As my Father hath sent me, even so send I you:* I give you the same Authority, which I have receiv'd: And as I had Power of my Father to send you forth to preach the Gospel, and *baptize* every Creature; so I give you Power to send others forth with the same Commission; to Ordain *Bishops*, *Priests* and *Deacons*, as you shall judge expedient for the Edifying and Welfare of my Church. Which Power was accordingly delegated, immediately afterwards, to *seven Persons* at once, as you'll find in *Acts 6.* to *Saul* and *Barnabas*, to their *Successors*, until this very Period

Acts. 6. 3. Chap. 13. 3.

riod of Time; wherein we of this Communion, have Perſons under the ſeveral Characters above-mention'd, who derive their Authority from them, by an uninterrupted Succeſſion. For no Man can take this Authority upon himſelf; and unleſs there were Sacred Perſons ſo continu'd in the Church, there could, at this Day, be no Legal or Valid Adminiſtration of this Sacrament; and by Conſequence, our Saviour's Command would have long ſince fell to the Ground, (which I tremble to think of,) when he bid them, and, in them, their Succeſſors, *Go and teach all Nations, baptizing them, &c.* The Meaning of which Words, *All Nations*, or an Enquiry,

III. Into the *Perſons* to be *Baptiz'd*, is the Subject of my Third General, which now offers it ſelf to be ſpoke to; *Go ye therefore and teach* All Nations, *baptizing them*, &c.

The Lord God had, for a long time, dwelt only in *Judea*: Though the vaſt Circle of the Earth, nor the larger Circumference of the *Heavens cannot contain him*; yet, as the *Pſalmiſt* expreſſes it, *at* Salem *was his Tabernacle, and his Dwelling at* Sion: There was his Houſe, there his peculiar Reſidence. To the People of *Iſrael* only had he given his Laws, and order'd the manner of his Worſhip: The reſt of the World ſeem'd over-look'd, and neglected, like Children

2 Chron. 2. 6.

Pſal. 76. 2.

dren dis-inherited, and baniſh'd from their Father's Preſence. But when the *Bleſſed Jeſus*, the Word of God, by whom all Men were created, deſcended, for the Redemption of them all, he threw down the Partition-Wall which ſhut out the *Gentiles* from the Sight and Favour of God, and contriv'd Means for the Bringing them into his Family. He caus'd the Waters of *Baptiſm* to extend themſelves, as far as thoſe of the *Univerſal Deluge*; that as all Men had once *periſh'd* by Water, ſo they ſhould all be *ſaved* by it.

Nor do we, when we ſay *All Men only* (upon ſlight Grounds) exclude the Children of Believers from this extraordinary Privilege, as do the Adverſaries to *Infant-Baptiſm*: Who ſhould not have been mention'd in this place, (ſince their wild Opinion runs counter to the Belief and Practice of the Univerſal Church in all Ages,) did not ſome of them boaſt of an Irrefragable Argument on their Side, taken from the very Words we are now about; arguing from hence, that becauſe our Saviour firſt ſaid *Teach*, before he ſaid *Baptize*; therefore every Body muſt be *taught*, before he is *baptiz'd*. To which there need be given no other Anſwer, but what the true Meaning of the Original Word will readily furniſh us with: For, Μαθητεύσατε, in the *Greek*, ſignifies not here *Teach*, as in our Tranſlation; but rather, *make*

make Diſciples of: As if our Saviour (alluding to a known Cuſtom among the *Jews*) had ſaid, Go and admit into my Church, and *make Diſciples of* all Nations, and that by the Ceremony of *Baptiſm*; for (which is very remarkable) in the very next Verſe, where the Word *Teaching* comes again, there is another Word made uſe of in the Original, which has that for its proper ſignification. An Expoſition, which, if it were duly attended to, might be of no ſmall Uſe to many unprejudic'd Anabaptiſts. As,

Inter Judæos Diſcipuli facti ſunt ii, non qui jam docti ſunt, ſed ideo Diſcipuli facti ſunt, ut docentur. Lightfoot: Hor. Heb. ad locum.

Διδάσκοντες.

IV. The Form of *Baptiſm* here preſcribed, *in the Name of the Father, and of the Son, and of the Holy Ghoſt*, might be ſo to another ſort of ſeemingly more Rational Perſons, who yet (ſome of them) make a Difficulty in Founding the Doctrine of the Individual and Ever Bleſſed Trinity upon expreſs Words of Scripture.

For, if the being *baptiz'd* into *the Name of the Father, and of the Son, and of the Holy Ghoſt*, as the Original imports, Εις το ὄνομα, and not *in the Name*, according to our Tranſlation, which is leſs ſignificant. If, I ſay, the being *baptiz'd* into thoſe Names doth not ſignifie, the being baptiz'd into the Belief of Three Perſons in one Incomprehenſible Godhead, which diſtinguiſhes the *Chriſtian Baptiſm* from all others; and the ſubmitting all the Faculties of our Souls and Bodies

V. Grot. *ſup. loc.*

dies to the Soveraign Dominion and Guidance of each of them, as ſuch; then the whole Church almoſt has been in an Error for nigh theſe 1700 Years, and a Handful of Men, whoſe Buſineſs it is now-a-days to receive old, condemn'd *Hereſies*, are alone in the Right.

Thus have I briefly gone through the Four firſt Particulars, which relate to the *Eſſentials* of *Baptiſm:* To all and ſingular of which, every one in our Communion is ſo ready to ſubſcribe, againſt all *Anabaptiſts*, *Socinians*, and other *Unorthodox* Perſons whatever, that few would forgive themſelves, ſhould their Children by any means happen to be otherwiſe *baptized* than by *Sprinkling them with Water*, according to the Uſage of our Country, and not by Dipping them all over in it; ſhould they not be *baptiz'd* by a *Lawfully Ordain'd Miniſter* of the *Church* of *England*; and that too, *in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

V. But now, as to the *Circumſtances* of *Time* and *Place*, when and where this *Sacrament* ought to be Adminiſtred, which is my Fifth Particular, and comes now to be conſider'd more at large.

Rubr. 1. before the Office for Publick Baptiſm. *Rubr.* 2. before the Office for Private Baptiſm.

Moſt are ſo prejudic'd againſt them, by a prevailing *Cuſtom* to the contrary, that, notwithſtanding our Rule tells us, *It ought not to be done, but upon* Sundays, *or* Holy-days; nor Out *of the* Church,

Church, *unleſs in Caſes of great Neceſſity:* They think theſe Matters of no ſuch Importance, but that they may ſafely paſs them by, and Chriſten their Children *at Home*, when there is *no Cauſe* for it, without the leaſt Contravention to my Text, or any other place of Scripture.

To Perſons of which Complexion, I anſwer, *Firſt*, That although this Text is not ſtrictly producible for *Publick Baptiſm*, as it means *Baptiſm* at the *Font*, according to the particular Conſtitution of our Church, which provides, That *there ſhall be a Font of Stone in every Church or Chapel, where Baptiſm is to be Adminiſtred*; *and there, in that Font* only, *the Miniſter ſhall Baptize* publickly: Yet (with their Leaves) it may be urg'd for it, as far as the Deſign of the Inſtitution it ſelf will warrant us, and the early and conſtant Cuſtom of the Church of Chriſt, which is the beſt Expoſitor of ſuch a Deſign. Can. & Conſt. Eccleſ. *Can.* 81.

Now that Baptiſm, even from the Church's Infancy, has been all along as publickly celebrated, as the preſent State of that did permit, may be fairly gather'd from the following Words of a great Searcher into the Records of the Primitive Times; which ſhall ſerve inſtead of many Quotations that might be brought for the Proof of the Aſſertion. "The Place where this ſolemn "Action was perform'd, was at firſt unlimited; "any Dr. *Cave* in his Prim. Chriſt. part 1. c. 10.

Ap. 2. P. 93. "any Place where there was Water, as *Juſtin* "*Martyr* tells us: In Ponds or Lakes, in
De Bap. adv. Quintill. cap 4. "Springs or Rivers, as *Tertullian* ſpeaks: But "always, as near as might be, to the place of "the *Publick Aſſemblies*; for it was ſeldom done "without the Preſence of the Congregation. And then,

Secondly, I anſwer farther, That though the Text before us ſhould not be ſufficient of it ſelf to ſatisfie all the beweldring Doubts of the Scrupulous, or Perverſe, but, notwithſtanding its Evidence, they will think themſelves ſtill at liberty to *baptize* either in *publick* or *private*; yet, in Conſort with ſome others that may be alledg'd, it ought certainly to be thought of ſuch Force, as to conclude them without more a-do, and immediately determine their Choice. Such are
1 Cor. 14. 40. —26. theſe, and the like Apoſtolical Canons: *Let all things be done decently, and in order. Let all things be done to edifying.* From which, and ſeveral other
Hor. Confeſſ. varias *Aug. Sc. Helv. Baſil. Bohem. Belg. Sax.* &c. Places of Scripture of the ſame Nature, it is on all Hands acknowledg'd among *Proteſtants*, That hereby is given to the *Church* Power to make Decrees about ſuch Matters as this, and others deſign'd there, where St. *Paul* tells the *Corinthians*,
1 Cor. 11. 34. That *the reſt he will ſet in order when he comes.*
Art. 20. And we of this Church expreſly aſſert, That *ſhe has Power to decree Rites and Ceremonies, not repugnant*

pugnant to the Word of God: And that the Bringing of Perſons to be ſolemnly *baptiz'd* in God's Houſe, for the general Good of Chriſtians there preſent, has no ſuch Contrariety, muſt ſtill be preſum'd, till better Topicks for Conviction be found out, than what have hitherto been offer'd.

Now, this Power being granted, as lodg'd in the Church, it will hence follow, That what our Mother doth lawfully enjoin, we are, with Readineſs and Submiſſion to aſſent to; leſt by ſtanding out againſt her *obſtinately*, we ſin as much againſt Heaven, who gave her this Commiſſion, as we do againſt the Authority of the Church it ſelf.

However therefore ſome may ſtile themſelves her Children, and ſeem mightily pleas'd with the ſpecious Appellation of *True Sons of the* Church *of* England, whilſt they are guilty of ſuch an *Irregularity* as *Private Baptiſm* has been always reckon'd in it, (eſpecially when required to the contrary,) they muſt pardon others who cannot but think them highly *unworthy* to be call'd ſo; ſince by ſuch ſtubborn, undutiful Carriage, (were all Men as poſitive in their Refuſals as they,) her Being muſt (inevitably) be deſtroy'd as a *Church*, whence every one of us derive our own, as *Chriſtians*.

But, to be more methodical, and to preſs this Matter with greater Application, let me crave your Patience, whilſt I tender to you the Four following Particulars.

1. The expreſs Orders of our Church, with Relation to *Publick Baptiſm*, and the Care ſhe has taken in the Contrivance of her *Form* for it, ſo, that there can be no Intrenchment upon it, without a great deal of Abſurdity, as well as Diſ-
1 Cor. 11 22. obedience on their ſide, who become *Deſpiſers of the Church of God*, by acting contrary to her Injunctions.

2. That the Obedience of her Genuine Sons in this Affair, may not be Nick-nam'd, or term'd Implicit, I ſhall ſhew, that ſhe hath done nothing herein, but upon very extraordinary Motives; in that her Conſtitutions about it do not only bear a ſweet Harmony to the Practice of the *Eaſtern*, and all the *Weſtern* Churches: But,

3. That the Practice of all theſe Churches is grounded upon the earlieſt Antiquity: And,

4. That that Antiquity has no leſs ſolid a Baſis, than the firmeſt Reaſons to ſupport it.

But of each of theſe as briefly as poſſible. And,

1. Then, As to the Orders of our Church:
Can. 81. beſides the *Canon* juſt now mention'd, where there is a *Font enjoin'd to be ſet up in every* Church *or* Chapel, *where* Baptiſm *is to be Adminiſter'd*; *and*

and that in the Font only, *the Miniſter ſhall Baptize* publickly; the Office for *Publick Baptiſm* ſaith in one place, That *the People are to be admoniſh'd, that it is moſt convenient that* Baptiſm *ſhould not be Adminiſter'd, but upon* Sundays, *and* Holy-days, *when the moſt number of People come together.* In another place it enjoins, That *when there are Children to be baptiz'd, the Parents ſhall give notice thereof over Night, or in the Morning, before the Beginning of Morning-Prayer, to the Curate: And then, the Godfathers and Godmothers, and the People, with the Children, muſt be ready at the* Font, *either immediately after the Laſt Leſſon at Morning-Prayer, or elſe immediately after the Laſt Leſſon at Evening-Prayer; as the Curate, by his Diſcretion, ſhall appoint.* Again, In the Office for *Private Baptiſm, The Curates of every Pariſh ſhall often admoniſh their Pariſhioners, that, without great Cauſe and Neceſſity, they procure not their Children to be* baptiz'd at home, in their Houſes. Our Church is ſo indulgent a Mother, that ſhe permits any to be baptiz'd in *Private* when there is a *Neceſſity* for it, agreeably to the Practice of the Univerſal Church all along; and accordingly hath provided a *particular Form* for ſuch Exigencies: But this ſtill with an Injunction, That *afterwards they be brought to Church,* that thoſe Prayers and Rites, which before were omitted in the Office, may be there publickly ſupplied. This

Rubrick 1ſt. of that Office.

Rubrick 2d.

Rubrick 3d.

Rubrick 5th. in the Office for Private Bapt.

This is the Sence of our Church in this Matter, and her Determination, and therefore ſufficient, as has been prov'd, to oblige every *True Son* of hers to acquieſce therein, and be conformable.

But I have yet farther to urge, That whoſoever will be *ſtubborn*, and run counter to theſe Eſtabliſhments of hers, by Chriſt'ning his Children *at home*, and that by the *Publick Form*, (which is ſtill inſiſted upon,) muſt not only be reckon'd guilty of manifeſt Diſobedience to his Mother, but is chargeable likewiſe with ſeveral groſs Abſurdities in one of the ſolemneſt of God's holy Ordinances; the *Publick Form* being ſo contriv'd, to prevent Evaſion, or Colluſion herein, that it cannot properly be us'd any where but in the Church; as has been well obſerv'd in a late Treatiſe on this Argument, to which hardly any thing can be added on this Head. For, 1. For inſtance, as the Author obſerves, When the Miniſter ſays thus to the Godfathers and Godmothers, *You have brought this Child here to be baptiz'd*, (according to that of one of the Ancients, *You were brought to* Church *in the Arms of your Sureties*;) he ought, in a *Private Houſe*, to invert the Words thus, *Ye have brought me here to baptize this Child.* 2. How can any Miniſter uſe that Petition in the laſt Collect, before the Prayer of Conſecration, in ſuch a place, with any colour of Reaſon, when he

Mr. Arwaker's *Miniſtration of Publick Baptiſm of Infants to be uſed in the Ch.* Pag. 29, &c.

Ivo Carnotenſ. Serm. de Sacrament. Dedicat.

he is thus to addreſs himſelf to God Almighty, *Grant that whoſoever is here dedicated unto thee, by our Office and Miniſtry, may be endued*, &c. whilſt by *Here* is undoubtedly meant the *Font* in the Church, or the *Church* it ſelf, the proper place of Dedication; at leaſt, *Hannah* was of that Opinion, when ſhe offer'd her *Samuel*, the Son of her Prayers, in the *Houſe* of the *Lord*, with a Deſign of Dedicating him there to his Service. 3. In the Prayer of Conſecration it ſelf, it is no ſmall Argument to prevail for God's Aſſent to the Petitions offer'd in the behalf of the Child, to be Regenerated; That he would *regard the Prayers of* his *Congregation, and comply therewith, in Sanctifying the Water, to the Myſtical Waſhing away of Sin*, &c. Now this Congregation, whoſe Prayers are thought thus efficacious, ought to be ſuch an one, (as the above-cited Author obſerves,) of which the Miniſter may ſafely and truly ſay, *Thy Congregation*; for there is certainly the greateſt Validity in the Prayers of God's Congregation: But there is great Reaſon to think, that thoſe are not ſuch, which are gather'd in a private Houſe, on ſuch an Account; ſince the Church has not appointed it a fit place for *Baptiſm*, unleſs, as was aboveſaid, in Caſes of extream Neceſſity. So that Private Houſes being not ordinarily allow'd, much leſs commanded

1 Sam. 1. 24.

Pag. 31.

to

to be made uſe of as ſuch; nay, oftentimes *perverſely* appropriated by ſome, to that Uſe, againſt the expreſs Authority of the Church, and earneſt Sollicitation of thoſe that are ſet over them; whoever aſſemble there, in ſuch an illegal manner, muſt be thought as really guilty of a *Diſorder* in the *Church*, as thoſe who meet in prohibited Numbers and Places are of a *Riot* in the *State*. Nor will that pitiful Plea from our Saviour's (ignorantly miſapply'd) Promiſe, *Where Two or Three are gather'd together in my Name, there am I in the midſt of them*, ſtand them in any ſtead; Since we muſt not be allow'd to argue from extraordinary, to ordinary and common Caſes; for though not a Tittle of our Saviour's Words ſhall fall to the Ground, but he will be with his all the World over, till the Conſummation of all things; yet this Text muſt be underſtood of them, as duly circumſtantiated, with reſpect to *Time*, *Place*, &c. Hence the Reaſon of no Conſidering Perſon will give him leave to ſay, Becauſe our Saviour ſupported his Diſciples with theſe Words, whom he foreſaw Drooping, ere-long, under a Perſecuted Condition; therefore they may make uſe of it upon every *Caprichio*, (as too many among our Laity actually do,) in the more flouriſhing State of the Church, againſt the known Orders of the Eſta-

Vid. *Balſ.* & *Zon.* (apud Beveregium, Tom. 1. p. 191.) ad Can. 31. Concil. 6. in Trullo.

Sr. Matth. 18. 20.

Eſtabliſhment in it, to which, in many the like Caſes, they readily ſubmit upon thoſe very Motives which are uſually urg'd for their Obedience to this Injunction. But, 4. The laſt Abſurdity committed in uſing our Publick Form at *Home*, is, *the Receiving the Child:* When the Miniſter, having firſt Nam'd it, and Baptiz'd it, holding it ſtill in his Hand, uſes theſe Words of Admiſſion, *We receive this Child into the Congregation of Chriſt's Flock*, &c. Which Reception doth not only mean, into the whole Body of the *Univerſal Church*, but as well that *Repreſentative Part* then preſent, and Conſenting to it for the Whole. And the Miniſter's Embracing the Child, is for the ſame End, as the Impoſition of Hands in Baptiſm was of Old; which, *Durantus* tells us, ſignified the Reconciliation, by which he that was without the Church a Child of Wrath, according to our Catechiſm, was in the Church receiv'd into the Church's Favour, and made a Child of Grace. De Rit. Eccl. Cath. Lib. 19. cap. 1.

Thus have I laid before you the Commands of our Church, with relation to *Publick Baptiſm*, together with the *Danger* and *Abſurdity* of our Breach of them; which was the Firſt Particular: I haſten through the following Ones with all imaginable Brevity, and proceed to ſhew,

2. That She has done nothing herein, but upon very extraordinary Motives, in that her

Thoughts, with reſpect to the Buſineſs in hand, accord with the *Eaſtern*, and all the *Weſtern* Churches now in the World.

Chap. 7. As for the *Eaſtern*, Sir *Paul Ricaut*, in his *Preſent State of the* Greek Church, tells us, That *That hath, from long Antiquity, practis'd, on the Eighth Day to preſent their Children at the* Church-Porch, *to receive the Bleſſing of the Prieſt*, &c. And 'tis notoriouſly known, that the Practice of the Church of *Rome*, here in the *Weſt*, is agreeable to her Conſtitutions: *Cum proprius locus hujus Sacramenti ſit Eccleſia Parochialis, nullus extra eam, niſi forte in caſu neceſſitatis baptizet.* Nor doth She permit any, but in Caſes of *Extream Neceſſity*, to be baptiz'd at *Home*; and they, upon Recovery, are ſtill brought to *Church* afterwards. The *French* (as well as the other *Reform'd Churches* abroad, conformable to which is their Practice (as many of them as have Churches) in this City) not only order this Uſage in their *Service-Books*, but, as we do, give their Reaſons for it there likewiſe: *Becauſe* * Baptiſm, ſay they, *is a ſolemn Admiſſion into the Church of Chriſt, and therefore ought to be done in the Face of the* Aſſembly, who are to be Witneſſes of the Matter. Nay, The *Engliſh* Congregation which was gather'd at *Geneva*, in the Year 1558. upon an unjuſt Diſlike of ſome Things in our Liturgy and Church-Govern-

Vid. Rituale juſſu Pauli 5. Colon. Edit.

* *Il eſt a noter qu'un doit apporter les Enfans, pour baptizer, ou le Dimanche, ou les autres jours au Sermon: a fin que comme* le Bapteſme eſt une reception ſolennelle en Egliſe il ſe faſſe en la preſence de l' Aſſemble: v. *La Forme d' Adminiſtrer le Bapteſme.*

Government here, in their *Form of Prayer, and Adminiſtration of the Sacraments*, approv'd by *J. Calvin* himſelf, tells us poſitively, That *it is evident from God's Word, that the Sacraments are not Ordain'd of him, to be us'd in* Private Corners, *as Charms or Sorceries; but left to the* Congregation, *and neceſſarily annex'd to God's Word, as Seals of the ſame: Therefore the Infant, which is to be baptiz'd, ſhall be brought to* Church *on the Day appointed, to Common Prayer, and Preaching*, &c. And (which I hope will be for the Conviction of thoſe among us, who are very ready to charge every Perſon or Thing with *Popery*, or *Superſtition* at leaſt, that doth but look towards the Eſtabliſhing or Retrieving any of the Solemnities in God's Worſhip) Even the *Presbyterian Directory*, in the late Times of Confuſion, expreſly Ordains, That *Baptiſm be not Adminiſter'd in* Private Places, *or* Privately, *but in the Place of* Publick Worſhip, *and in the* Face *of the* Congregation, *where the People may moſt conveniently ſee and hear:* Which the Framers of it likewiſe tell us, was reſolv'd upon, *After earneſt and frequent Calling upon the Name of God; and after much Conſultation, not with Fleſh and Blood, but with his Holy Word.* Purſuant to which Reſolutions, as it ſhould ſeem, we are told, that as for their Brethren in *Scotland*, no Length of Way, nor ſcarce any Indiſpoſition, can prevail with

See *The Order of Baptiſm*, Rubr. 1.

In the Chap. Entituled, *Of Baptiſm*, p. 19.

See the *Preface to the Directory for the Publick Worſhip of God throughout* England, Scotland *and* Ireland. Minift. of Pub. Bap. p. 43.

them to keep their Children from the *Church*; but they carry them ſeveral Miles to be *baptiz'd*, that it may be done in *Publick*: And that they thought it an inexpreſſible Favour, when a Toleration was granted them for *Private Baptiſm* in caſe of *Great Neceſſity*. But,

3. There is not only a Conſent between ours and theſe Churches in this Particular, but the Practice of all of them is grounded upon the earlieſt Antiquity: For the Proof of which, I ſhall not now trouble you with a pompous Oſtentation of Authorities; though I might quote to you *Juſtin Martyr*, St. *Athanaſius*, *Gregory Nazianzen*, *Ambroſe*, *Chryſoſtom* *, *&c.* with Councils †, General and Provincial; but deſire the * abovemention'd Citation may ſerve, inſtead of many: Where 'twas ſaid, That *the Place where this ſolemn Action was perform'd, was at firſt unlimited*; *any place where there was Water*; *as*, *a Pond*, *Lake*, *River*, *or Spring*, *ſerving turn*: But that always they *choſe a Place for Baptiſm as near as might be to that of the* Publick Aſſembly; *for 'twas ſeldom done* (even in the very Infancy of the Church) *without the Preſence of the Congregation*. For which Reaſon it was, that in Ancient

* Vid. Cocceii Theſ. Cathol. Tom. 2. lib. 5. Art. 11. *de Baptiſteriis*.

† *Pro cæteris notetur præcipuè* Can. 59. *antiq. illius* Conc. Conſtant. 3. *ſic Stat.* Μηδαμῶς ἐν ἐυκτηρίῳ οἴκῳ ἔνδον οἰκίας τυγχάνοντι βάπτισμα ἐπιτελείσθω, ἀλλ' οἱ μέλλοντες ἀξιοῦσθαι τοῦ ἀρχάντου φωτίσματος ταῖς καθολικαῖς προσερχέσθωσαν ἐκκλησίαις, κἀκεῖσε τῆς δωρεᾶς ταύτης ἀπολαυέτωσαν· Εἰ δέ τις ἁλῶ τὰ παρ' ἡμῶν ὁρισθέντα μὴ φυλάττων, εἰ μὲν κληρικὸς εἴη, καθαιρείσθω, εἰ δὲ λαϊκὸς, ἀφοριζέσθω.

* Pag. 11. *from* Cave's *Primitive Chriſtianity*, Part 1. Chap. 10. Pag. 311.

cient Times, as we are there likewiſe told, *their* Baptiſteria, *or* Fonts, *as we call them, were built at firſt near the Church, then in the Church-Porch, to repreſent Baptiſm's being the* Entrance *into the Myſtical Church; and afterwards in the Church it ſelf.* At which Places, Baptiſm was of Old Adminiſter'd only on *Eaſter* and *Whit*-Sunday, as many Councils formerly order'd; becauſe (as one of them is expreſs) at thoſe Solemn Times there were the moſt numerous Aſſemblies; and by Conſequence, the Adminiſtration of this holy Rite would be then more for the Edification of the Church. Id. Ibid. p 312.

De Catechumenis Baptizandis id ſtatutum eſt, ut in Paſchæ vel Pentecoſtes ſolennitate, quanto majoris celebritatis major eſt celebritas, tanto magis ad Baptizandum veniant. Conc. Gerund. Can. 3.

Where, by the way, we may obſerve the Riſe of *Private Baptiſm* in the Primitive Church, together with the Reaſonableneſs of its Allowance then: For, they reſerving the Baptization of all their *Catechumens* till thoſe two great Feſtivals, if any of them in the mean while happen'd to be in great danger of Perſecution, as was probable in the firſt Ages of the Church; Incurſions of Barbarous Enemies, no leſs frequent in the ſucceeding Times, preſent Death, by Sickneſs, or any other Means; they granted them the Liberty of being baptiz'd immediately, fearful leſt at any time they ſhould go out of the World, depriv'd of the Benefit of this Holy Laver.

Qui enim in diſcrimen naufragii, hoſtilitatis incurſum, obſidionis ambiguum, & cujuſlibet corporalis ægritudinis deſperationem incidérint, & ſibi unico credulitatis auxilio popoſcerint ſubveniri, eodem, quo poſcunt, momento temporis, expetitæ regenerationis præmia conſequuntur. Siricius Papa ad Himerium Tarraconenſem.

But,

But, God be thanked, we are under no ſuch *Apprehenſions* at preſent; though we were then, when this Cuſtom of *Chriſtning at Home* firſt got Footing amongſt us; no ſuch Practice being heard of in the *Church* of *England*, till the late Times of our horrible Diſtractions. Which bare Conſideration, *viz.* of the Means whereby this Uſage was here introduc'd, might, one would think, have long ſince render'd it odious and abominable, to thoſe eſpecially, who have the Conſcience ſtill left them to abhor the *lewd* Proceedings of thoſe Days, when *Wild Enthuſiaſm*, and *Blind Zeal* juſtled all ſober Religion almoſt, with God's *Solemn Worſhip*, out of theſe three Kingdoms. But,

4*ly.* and *Laſtly*, The Conſtitutions of our Church, which order Baptiſm to be *Publickly* Celebrated, do not only bear a juſt Correſpondence with the Practice of the *Eaſtern*, and all the *Weſtern* Churches now in the World, as grounded upon the earlieſt Antiquity: But that Antiquity has no leſs ſolid a Baſis, than the firmeſt Reaſon, to ſupport it; Three of which I ſhall, for the preſent, only hint at, leaving the farther Conſideration of them, and others as obvious, to your own more ſerious Reflections. The

concil. Gerund. *hab.* Conc. Anno. 517.

1. Of which, is, That *Publick Baptiſm* is more for *Edification*. This the Primitive Church was ſenſible of, as you find from the *Canon* of the *Council* juſt now mention'd, which (with a great number beſides) orders *Baptiſm* to be perform'd on *Eaſter* and *Whit-Sundays only*; becauſe then the Congregations were fuller. This our Church is very ſenſible of, in like manner, when She orders it to be adminiſtred ordinarily upon *Sundays, or Holy days, when the greateſt Number of People are met together; that all there preſent may be put in mind of their own Profeſſion made to God in their Baptiſm.* This the *French Reformed Church* is highly ſenſible of, when, in her laſt *Rubrick*, in *the Office for Publick Baptiſm*, She or-

Rubr. 1. *in the Office for Publick Baptiſm.*

ders,

ders, That *the Miniſter, Baptizing in the Church, ſpeak as loud as he can, in the Vulgar Tongue, that all may be edified: En reconnoiſſant & reduiſant en memoire, quel eſt le fruit, & l'uſage de leur Bapteſme.* This, in a Word, all the Churches in the World are ſenſible of, their Cuſtom being principally founded upon this Motive. But, then,

Le tout ſe dit a haute voix en langue vulgaire, d'autant que le Peuple qui aſſiſte la doit eſtre temoin de ce qui s'y fait a quoi eſt requiſe intelligence: & auſſi afin que tous ſoient edifiez, en reconnoiſſant,&c La Forme d'Adminiſtrer le Bapteſme. Rubr. 1. *in the Office for Publick Baptiſm.*

2. The very *Nature* and *Deſign* of *Baptiſm* beſpeaks the Reaſonableneſs of its being done in *Publick:* It is, as has been ſaid, our ſolemn *Admiſſion* into the Chriſtian Church, and therefore ought to be done *openly*; that as our own inſtructs us, *the Congregation then preſent may teſtifie the Receiving of them that are newly baptiz'd into the Number of Chriſt's Church.* And,

3. We may conſider, that *Baptiſm* contains a *Publick Profeſſion of our Faith in Chriſt*, by our Godfathers and Godmothers. Now, the *Profeſſion of our* Faith, the more publick it is, the more agreeable is it to the Nature of *Baptiſm*, and the Conſtitution of the Chriſtian Church; which is a *Viſible Society*, profeſſing the Faith of Chriſt. And when can it poſſibly be more *publick*, than *in the Courts of the Lord's Houſe?* The *Publick Congregation* for God's Worſhip, held by *Publick Authority*, in Places *publickly* ſet a-part for that purpoſe; when the End of Aſſembling there, is, the more ſolemn Celebration of God's Honour; that Devout Perſons may, with one Mind, and one Mouth, glorifie his Name together. Pſal. 116. 13.

Thus have I gone through all the Particulars I deſign'd to ſpeak to: And have ſhewn,

I. Very briefly, The Nature of *Baptiſm* in general.

II. Who were the *Perſons Commiſſion'd* by our Saviour to *baptize*.

III. Who ought to be *baptiz'd*.

IV. After what *Form*. And,

V. More at large, at what *Time*, and in what *Place*.

I ſhould now put an End to this Diſcourſe, but that it may be expected, ſince I have been ſo copious in the Defence

fence of *Publick Baptiſm*, that I ſhould ſay ſomewhat by way of Obviating thoſe *Pretences*, which have been ſo powerful, as to uphold the *contrary Practice* amongſt too many of us, for ſome Years laſt paſt.

And, indeed, were it not for this Reaſon, notwithſtanding their Prevalency, I ſhould have thought the beſt of them too weak and trifling, ſuch as deſerv'd rather to be paſs'd over in Silence, or, at moſt, anſwer'd by a *Miniſter* in *Whiſpers*, as they are commonly urg'd to him, rather than mention'd by way of Confutation before ſuch an *Auditory* as this. But, ſuch as they are, they may be reduc'd to Three chiefly; either of the *Richer Sort*, the *Poorer*, or *Both indifferently*.

The *Richer Sort* uſually preface their *Reſolutions* about a *Private Chriſtning*, with an Intimation of their ſincere Intentions towards the *Church* of *England*, in which they were born and bred, and reſolve, by the Grace of God, to die in too: But, as for the Buſineſs in hand, the Child is at preſent *indiſpos'd*, and the *Goſſips* are now in the Way, who cannot ſo well attend another Time; and therefore it is convenient it ſhould be done *immediately*, without making *any farther Trouble on't*.

To ſuch it may eaſily be anſwer'd, If they are ſo well affected, as they pretend, to the *Church* of *England*, or rather the *Church* of *Chriſt*, let them ſhew their Affection, by a ready Compliance to the wholſom Injunctions of this in general, with relation to *Publick Baptiſm*; and that in particular, which has provided a *Private Form*, purpoſely to be us'd in ſuch Exigencies; and ſatisfies them there, That *the Child ſo baptiz'd, is lawfully and ſufficiently baptiz'd, and ought not to be baptiz'd again*: But only deſires, upon Recovery, it be brought *to Church* afterwards, for the Reaſons juſt mention'd; and there receive the high Honour of being orderly and ſolemnly admitted into Chriſt's Flock. But, to be plain, 'Tis not the Child's real Indiſpoſition, but the unhappy Bent

Rubr. 5th. in that Office.

Bent of the Parents too perverſe Inclinations oftentimes, that make them take theſe Meaſures; ſince 'tis notorious, that, of thoſe who dar'd not venture their Infant two or three Doors to *Church*, in the *cold Air* of this *City*, many have ſpeedily after ſent it out ſome Miles in a *much colder*, to be taken Care of in the *Country*. And then, as for the Excuſe of wanting thoſe that will ſtand *Godfathers* and *Godmothers*, 'tis well known, that Perſons of any Faſhion, are not without Numbers, ambitious of paying that *Complemental Piece of Reſpect to them*; (for, to our Shame be it ſpoken, 'tis too frequently look'd upon as no more.)

On the other ſide, Whilſt we have *gloſs'd*, *varniſh'd Falſhood* from the *Rich*, ſuitable to their Circumſtances, we meet with *ſimple*, *naked Truth* from the *Poor*: What was *pretended Indiſpoſition* in the former, is *downright Shame* in the latter,

Truly, though (they thank God) they want nothing, yet they are not ſo well to paſs in the World, as to make a *Figure in't*, and upon that Account, being unable to provide things *handſom enough* for their *Company*, and a *Publick Appearance*, they don't care to be *ridicul'd* and *laugh'd* at by their Neighbours, till they can.

To which 't may be reply'd, in a Word, That the *Vanity* of ſome in a higher Rank, ought not to be a Rule for thoſe in a meaner Condition; much leſs ſhould the Avoiding of it be objected to them; then which, nothing can more advance their Reputation among Perſons of *Prudence* and *Sobriety*; whoſe Cenſures, in ſuch Caſes, are alone to be regarded.

And, indeed, were thoſe *Extravagant Expences* retrench'd, which are every where too common on ſuch Occaſions, and have been condemn'd in three late *Councils*, even by the *Corrupt Church* of *Rome*; we ſhould quickly find the Thoughts of moſt People, which are now wholly bent upon *Dreſs*, *Shew*, and the *Pomp* of the Buſineſs, turn'd a contrary way; and the chief Solemnity of Chriſtnings would then lie, in having the *Religious* Part of them perform'd more *decently*, with reſpect to Time, Place, *&c.* than generally now it is.

Conc. Colon. *Decr.* 15. Conc. Mogunt. *Can.* XVI. Conc. Mediol. 5^tum^. cap. *Quæ ad Baptiſmum pertinent.*

But, 3. The *Main, Topping* Argument from both Sorts, is, That ſuch or ſuch Great Men have not ſcrupl'd to *Chriſten* in *Private:* Why therefore ſhould others refuſe it, who are not nigh ſo much *Dignify'd*, nor *Diſtinguiſh'd?*

To this I anſwer, Laſtly, When thoſe *Eminent Perſons* declin'd their Rule, they did it with Reaſon, or without.

If without, Then their Example ought no more to be a Guide to others, than the unwarrantable Actions of a Superior Magiſtrate in any Corporation, ſhould be propos'd to the Imitation of an Inferior one; for, however they may both, by the Connivance of the Higher Powers, or any other way, eſcape the Puniſhment due to them for the Breach of the Laws of their Country; yet there is a Court of Conſcience in each of their Breaſts, that will not acquit them here, and a Sentence to be awarded them by the higheſt Tribunal hereafter.

If they did it with Reaſon, Then it muſt be preſum'd 'twas for the ſame that made *Moſes* connive at ſome Irregularities in the *Jews; viz.* the *Hardneſs of their Hearts*, in hopes to bring them, by this Means, at length, to an entire Conformity. For, to that deplorable Condition are we arriv'd, through a complicated Degeneracy of Principles and Manners, peculiar to this Age, that unleſs a *Clergy-man* will now and then ſubmit to undue Compliances of this nature, ſome *proud, peeviſh Perſons* there are, who ſhall make it their whole Study and Endeavour (by ſpreading about malicious *Innuendo's*, and palpable *Untruths*, with other indirect Methods) to render his *Preaching, Prayers, Adminiſtration of the other Sacrament*, his whole *Miniſtry* ineffectual. But, God be thanked, this is but the Caſe of a few; the reſt of the *Laity* generally ſtanding out upon no other Ground, than the Strength of that *bad Cuſtom* to the contrary, which many wiſh heartily were broke, but only are ſhy, each of them, of firſt attempting it.

Far be it therefore from me, to apply to the Preſent State of our Church, with relation to this Affair, what was ſaid, by one of the * *Councils* laſt mention'd, of the *Clergy* and *Laity*

* Conc. Colon. Anno 1549. V. *Inter Cenſuras & decreta data pro abuſuum & vitiorum ad Synodi judicium perlatorum emendatione*, Decr. 15.

Laity in the *Dioceſs* of *Cologne*, where *Private Baptiſm* began to make Head: *Deteſtanda eſt non minus* Laicorum ſuperbia, *quam* Paſtorum *eis obſequentium* adulatio, *qui contemptâ Eccleſiâ proles ſuas volunt in* domibus ſuis *baptizari, & eo Baptiſmi aquam deferri.* No, it is not owing to the *baſe Eaſineſs* of our *Clergy*, in making Conceſſions of this nature; nor to the *Pride* of moſt of our *Laity*, (though ſome muſt be thought to make it a *Piece of State*) that they have had a long while, and ſtill have in too many places, their Children generally *Chriſtn'd at Home*, but to the great difficulty of breaking a *Cuſtom*; which, as it began in a *very ill Time*, and has more *unhappily* prevail'd ever ſince; ſo it will be *moſt diſmal* in its Conſequences, if the Obſervation of a great Doctor in our *Church* holds good, That *there is not a more ready way to root out Chriſtianity it ſelf among us, than* (thus) *to deſtroy the Solemnities of God's Worſhip.*

Private Baptiſm &c. is ſince become a Mark of Vanity, *and a piece of* Affected State. *Burnet's* Hiſt. Reform. Abridged, Lib. 2. pag. 63. Dr. *Sherlock's* Relig. Aſſemb. Part 2. ch. 4. pag. 293.

However therefore ſome Men, when preſs'd with Arguments of this kind from the Pulpit, or otherwiſe, are apt to ſtifle or ſhuffle them off, with crying out in general of *a Holy Life, a Holy Life*, as the only *Stable Support* of Chriſtianity. Sure I am (though what they ſay is true) yet they are never like to be any great Pillars of it, who are deaf to all Informations about, and conſequently neglect all the Means of Practice, amongſt which, a *due Adminiſtration* of God's *Holy Sacraments* has ſtill been reckon'd none of the leaſt.

The *Application* from all, what has been ſaid, is this, in ſhort; That ſince there is no Shadow of Reaſon for *Private Baptiſm*, and no Bar againſt bringing this *Ancient*, this *Catholick*, this *Religious*, this *almoſt neceſſary Practice* of *Baptizing in Publick*, into a greater Eſteem amongſt us, than the pitiful Plea of a *prevailing Cuſtom* to the contrary, which might be eaſily overthrown by the *Encouragement*, and eſpecially the *Example* of *Rich Men*; [illegible] their Meaner Neighbours would as readily follow in [illegible] *Uſages*, as in *Civil Faſhions*. I ſay, ſince there [illegible] Bar againſt *Publick Baptiſm*, but this pitiful Ple[illegible] be worth while for all Perſons

Perſons of *Character* and *Station* to conſider, whether, as God has beſtow'd on them more *diſtinguiſhing Marks* of his Favour, than on others round about them, they ought not (were it only by way of Gratitude) to *ſignalize* themſelves more eſpecially, and become *forwarder Inſtances* in promoting his Glory all the ways imaginable: A fair Opportunity of doing which, in no ſmall meaſure, they have in the Matter before us, which tends ſo much, as we have ſeen, to the *Good* of his *Church*, in the *Edification* of *particular Chriſtians*, and (which is little thought on) the *Welfare* of their *own Souls* too.

See the Prayer for Chriſt's Church Militant, in the Communion-Service.

For, Whereas they beſeech God every *Lord's-Day*, and *Holy-Day*, that he would *give his Grace to all* Biſhops *and* Curates, *that they* Rightly *and* Duly *Adminiſter his Holy Sacraments*; if in this, as well as other *Petitions*, their *Hearts* go along with their *Lips*, and their *Endeavours* with both; if they do not *fruſtrate* this his *Grace* here, by diſcouraging his *Miniſters* in a *faithful Diſcharge* of their Office, they may then expect to be at length Partakers with him in Everlaſting Glory hereafter.

Now, Conſider we, what has been ſaid, and God Almighty give every one of us a *right Judgment* in this *Particular*, as wellas in all other Matters; That, as he hath left in his Church but two Sacraments, *as Outward and Viſible Signs of his Inward and Spiritual Grace*, we may none of us, in the great Day of *Viſitation*, be found among thoſe, who have either *ſcandalouſly neglected* the one, or *huddl'd* up the other in a *Corner*.

Church-Catechiſm.

Now, to the Individual and Ever-bleſſed Trinity, Three Perſons, but One Glorious, Almighty Lord God, be aſcribed, as is moſt due, by us, and his People every where, all poſſible Adoration, Honour and Glory,

As it was in the Beginning, is now, and ever ſhall be, World without End. Amen.

F I N I S.